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There is one choice we cannot make, we are incapable of making: We will not choose the path of submission and suffer the most sacred right of our Nation and our People to be ignored or violated. The wrongs against which we now array ourselves are not common wrongs; they cut to the very roots of human life.

President Wilson.

A Day in the Dōshisha Girls' College: An Impression.

To-day is the height of the cherry blossom season. I am awakened at six o'clock by a medley of sounds,—of piano, organ, and *koto*. They come from the music house opposite, where students are practising. I go out and stand on the balcony. Before me the compound is a scene of beauty. In the foreground, lilacs, magnolias, plum-blossoms, daffodils, tulips, cowslips; beyond, a mist of cherry-blossoms and clouds of young green, resting against the dusk of pines. On the left, are mountains, in a distance of blue and grey vapor. In all, is an ineffable, spiritual loveliness.

Soon sounds of *geta* are heard. The day-students are coming to the Dōshisha, carrying their books wrapped up in gay-colored *furoshiki*. They go to their separate class-rooms, play tennis, or saunter about.

At 7.40, I walk through the compound, past the dormitories, to James Hall. Outside the door are rows of *geta*, left there by their wearers, who have gone inside. I put "covers" over my shoes and go along the corridor to the teachers' room. Each teacher has his or her own desk. On mine, I find the daily compositions of the first, second, and third year College classes. Here we wait until the bell rings punctually at 7.45.

All make a move to the Gymnasium, where, in the absence of a chapel, Prayers are held. The Japanese footgear is left outside, those wearing foreign shoes —that is, the men and the foreigners— put on "covers," and we enter. At one end, in the center, is a small, raised platform, with a desk on it. On each side of this, members of the Staff sit. In front are the 326 girls, all wearing *kimono*

and *hakama*, the universal dress of school-girls, women students, and women-teachers in Japan. The faces are different from those of the West; they have a softer, more placid expression. One of the teachers goes to the desk, bows to all, all bow in return, a passage from the Bible is read, a hymn sung, and a prayer said. Then to the sound of three chords struck on the piano, all rise, bow, put the chairs into place for the day, and go to the class-rooms.

My first lesson of forty-five minutes, is in the third year College English class, in James Hall. The bell rings. I enter the class-room, and go to the desk. Bows are exchanged. A student has prepared a talk on "Japanese Musical Instruments." She illustrates it on the blackboard and uses pictures, etc. When she has finished, the subject is discussed. Each student takes part. For the last ten minutes an extract from a newspaper article on "War, Democracy, and Religion" is read, explained, and the meaning reproduced by the students. The bell rings. The lesssn is over.

The next English lesson is in the second year College class. Each tells a short story, which is reproduced by one of the others. Dictation is given, then paraphrased. We talk about the cherry-trees in the Park, and about the people who go to see them. The lesson ends.

After an interval of ten minutes, I go to the first year College class. Each one gives news of the day in English. A few items are discussed and explained, and form the subject of conversation for the rest of the lesson.

After the fourth period, there is a recess for luncheon.

Part of the afternoon is spent in preparation and other duties. After the early evening meal, there is a time of recreation. Some of the students walk in the garden in twos and threes, some play, the Miriam Choir sings, others listen to the song of a nightingale, which lives in the trees. The stars come out. Playtime is over. A bell rings. The students troop to their dormitories. Electric light shines from every window. The evening preparation begins. From the music house a medley of sounds pours again. At 9.30 a bell sounds. All assemble. A hymn, sung to the tune of "Abide with me," is heard, then murmurs of prayer. All go to their rooms. At 10 o'clock the lights go out. The silence is unbroken, except by the chirp of a cricket, or by the mournful tenderness of a temple bell.

MARY E. BURTON.

There are three phrases [in President Wilson's address to the Senate] which will stand out forever. The first is that 'The world must be safe for democracy.' The next, 'The menace to peace and freedom lies in the existence of autocratic governments backed by organized force, which is controlled wholly by their will, and not by the will of their people,' and the crowning phrase is that in which he declares that 'A steadfast concert for peace can never be maintained, except by the partnership of democratic nations.'

LLOYD GEORGE.

After Twenty-five Years.

Like other missionary ventures from abroad the organization known as Christian Endeavor has had its ups and downs through the two decades and a half since the Japan C. E. Union was first organized in Kobe. At present it appears to be infused with new life and fresh hopes. It has just held its silver anniversary in the fine, new Baptist Tabernacle (*Misaki-kaikan*) in Kanda, Tokyo, an ideal building for such a meeting. Some 85 Endeavorers were present, of whom 40 were from outside of Tokyo, points so far distant as Sapporo, Nagasaki, and Peking, China, being represented.

A convention of Christian workers that opens on the evening of Good Friday and closes on the morning of Easter Monday, could hardly fail to be strongly

affected by the spirit and teaching of those tragic, triumphant, memorial days. Such was the case at the Tokyo gathering, April 6—9. In his address at the consecration service, Rev. T. Osada, of Niigata, made an earnest plea for a more sacrificial type of living, on the part of all Christians, stricter economies, simpler styles, fewer luxuries, larger benefactions, and more altruistic effects. The collection taken at that service goes to Boston, to swell the fund for the new Headquarters Building of the Worlds' C.E. Union, on the site of the Otis family residence, near the Massachusetts State House. Secretary Sawaya was able to report that the double-your-numbers campaign, decided upon at the Osaka convention, last year, had been a gratifying success. The number of societies then registered 110. The new societies enrolled during the past year number 122. The number of old societies failing to report, and, hence, dropt from the rolls, is 10. Thus, the net gain was 112. These 222 societies represent 12 different denominations. The Methodists now lead with 73, *Kumiai*, with 60, having dropt to second place. Then comes, in order, the Presbyterians, with 30, Baptists, 16, United Brethren, 13, Methodist Protestant, 11, Students (interdenominational), 9, Christian, 8, Disciples, 3, Friends, 3, etc. The total membership in these societies is 5,686, which is almost double the total enrollment a year ago. Then, too, funds collected in Japan, in aid of the work, or from sale of pins, or literature, practically 600 *yen* in all, are about twice our usual receipts. So we felt justified in feeling glad, giving thanks, and asking, What next?

Good music was one of the special features, for which we were indebted to Mrs. H. H. Crafton, Miss T. Fukuda, and Mr. K. Toyama, soloists, and to the Jubal male quartette, and the mixed choir of Tokyo Central Methodist church. "How well the Japanese are learning to sing," was a remark frequently heard during the meetings. Aside from the officers of the Japan Union, and those of the Tokyo Local Union, the principal speakers were President Harada, of Dōshisha, "Col." G. Yamamuro, S.A., who was at his best, Baron I. Morimura, the banker, Rev. E. W. Thwing, of Peking, and Rev. Messrs. Ebizawa, of Sapporo, Osada, of Niigata, and T. Watanabe, of Nagasaki. The delegates, not satisfied with the gains of the past year, set new efficiency standards for themselves. Once again, with true youthful ardor, they "hitcht their wagon to a star." Over their own signatures the officers and councillors pledged their best efforts during the coming year, to organize 100 new societies, to double the number of sustaining members, and of subscribers to their magazine, *Kwassekai* (Endeavor World), and, so far as funds permit, to send, at least, one of their number to every section of the country. Eighty of the delegates, not to be outdone by their leaders, pledged, in writing, their own earnest efforts along five lines of activity, daily prayer, church attendance, aiding the Sunday-school, doubling their personal contributions, and engaging in some form of social service, peace, temperance, and good citizenship being the three specially emphasized. Next year's convention will be held in Sendai.

JAMES H. PETTEE.

The President's speech will live in the annals of eloquence as a worthy and noble exposition of the grounds and the aims of a great national resolve.

H. H. ASQUITH.

The Anti-Opium Campaign in China.

The year 1917 is the year in which the opium trade in China is to be brought to an end. The ten year treaty with Great Britain ends December 31. Planting, importation, and sale of opium, except for medicine, should then stop. On

April 1 the last of the opium shops in Shanghai were closed by order. Laws against the sale have been in force for some time, in all parts of China. Strong proclamations by the President have been recently issued, and many may think the fight is nearly over. China has indeed done wonders. In spite of the need of money, the Government at Peking refused the offer of about $13,000,000 for the continuation of the trade for nine months. But there is yet much to be done. Victory is not yet sure. Planting has been allowed in some provinces, by bad officials. There is much sale, and also smoking, even by men in Government service, still to be found in China. And, most serious of all, the Vice-President of China has signed an agreement to buy up the remaining stocks of opium, to sell for medicine! This may involve twenty million dollars of China's money for the black poison, and if the plan is carried out, if may lead to the ruin of the anti-opium campaign. Such an amount of opium cannot be used properly for medicine.

Many Chinese are most strongly opposed to the plan, and urge that, if China buys this opium to get rid of the danger of these foreign stocks, the opium be all destroyed. That would be an example, and would free the nation from the danger of a continued sale of the opium. This year will be a hard time to put an end to the opium trade, as many still wish to make money from China's curse. Continued vigilance and strong fighting are still needed from the anti-opium forces.

While opium is still a serious question in China, morphia is fast becoming a still more serious one. It is now estimated that over fifteen tons of morphia were sold in China last year. This would provide some 800,000,000 doses! This morphia is manufactured in England, and largely comes to China from Japan. In 1911 Japan imported one and one half tons of morphia from England, but in 1914 the importation had increased to a ton each month! This, with the needles, is largely introduced into China by smuggling, and is working great havoc among thousands of the Chinese people. The awful habit is now spreading in Shantung, Manchuria, and the Eastern provinces, as well as in some other parts of China. Small traders can make very large profits, and smuggling is so easy that it is hard to stop the sale. The foreign concessions, especially among the Japanese, are centers for the trade. What can be done? Government action must be taken. A Japanese official has suggested to me that the President of China appoint a special commission to go to Japan and consult with the Japanese Government, looking forward to action which will restrict the importation from England, so that the supply may be cut off. Only by some such arrangement can the evil be controlled. Those who have seen the effects of the morphia habit, can realize how much need there is for speedy action. The Chinese feel strongly on the subject. A special meeting was held in April, by those in Tokyo, to consider this matter and to voice a protest against the morphia coming into the three eastern provinces. To stop this evil trade will help to promote friendly feeling between Japan and China. It is hoped that the Japanese will soon take up the question.

E. W. THWING.

The present German warfare, he [President] points out, is a war against all nations, and the animating motives of the Allies, by whose side he invites his countrymen to range themselves, are not vindictiveness, but vindication—the vindication of those human rights which are the common interest and the natural bond of the whole family of civilized societies.

H. H. ASQUITH.

Sunday-school Leaders in Conference.

The eleventh annual convention of the National Sunday-school Association of

Japan, held mainly in the Kobe Y.M. C.A. building from March 31 to April 2, treated three questions of wide bearing on the work of the Association:

First: Standardizing the Sunday-schools of Japan, *i.e.*, having a definite, concrete ideal toward which to work in regard to the organization, courses taught, temperance, and missionary instruction, systematic giving, attendance, promotion, etc. This was the subject of a paper by Mr. Coleman in the general convention, as well as the subject of discussion in the English session, led by Dr. Dunlop. Mr. Coleman's valuable exhibit of Sunday-school books, cards, handwork, etc., helped to give a very concrete idea of what some of the standards to be striven for, are. It was generally agreed that the same standards could not be held up for Sunday-schools held in preaching-places, as for those in churches; and still a different standard must be made for "one-room," or neighborhood Sunday-schools. But any one who wants a measure, by which to gauge his own Sunday-school, of whatever sort, may have one by applying to Mr. Coleman for "Standards."

Second: The reorganization of the National Sunday-school Association. Perhaps "reorganization" is too strong a tem, but the change in constitution that causes two directors hence-forward to be appointed from the Federation of Churches and two from the Federated Missions, involves a broadening of its relations, to become a truly representative body. The six directors elected by the Association for the ensing term of office are: Messrs. Ukai, Nagao, K. Yamamoto (treasurer), Matsuno, Okazaki, and Watanabe. Dr. Kozaki was re-elected president, and departmental heads were chosen as follows: Mr. Ebisawa, literature; Mr. Mito, pedagogy; and Mr. Aoki, music. It was voted to have the national conventions take place once in three years, but to have annual local conventions for the building up of the work.

Third: Means for this building up of the work. There was an enthusiasm for enlarging and developing the work in local centers. One motive for immediate development was the future international convention, which was eloquently presented by Baron Sakatani, one of the best received speakers of the convention. The international convention is still waiting for the war to cease, but, in the meantime, the wide Sunday-school movement has a much-needed opportunity for expansion and internal development. The goal of one thousand *yen* was set as a sum to be raised for the enlargement of the work; and two hundred *yen* towards this sum was pledged on the spot, at one of the meetings.

The convention was attended by 41 delegates and 18 officers of the Association. Its largest meeting was the Sunday-school rally of about two thousand children from Kobe Sunday-schools. Kobe improved the opportunity of the convention for "follow-up" meetings—a woman's rally, a lecture-meeting for the teachers in Kobe public and private schools, and various children's rallies in different parts of the city. Mr. Muramatsu, the head of the Sunday-school department of the *Kumi-ai* churches, was active throughout; and Dean Tanaka, of the Woman's Evangelistic School, was chairman of arrangements. But our denomination has still much to do to keep abreast of some of the others in Sunday-school progress.

CHARLOTTE B. DEFOREST.

They [the British] believe that the unity and peace of mankind can only rest upon democracy, upon the right of those who submit to authority to have a voice in their own government; upon respect for the rights and liberties of nations, both great and small; and upon the universal dominion of public right.

LLOYD GEORGE.

A Further Ramble Among Spring Flowers.

While snowbanks are near, and mountains are thickly streakt in white, on some warm hillside but little elevated above a valley, one is delighted at finding the beautiful erythronium japonicum, Mak., *katakuri*, a member of the lily family with bulbous root deep in earth, and a single, sheathed scape rising five or six inches, then recurving and bearing a single flower of purple, reflexed petals, while pistils and stamens hang horizontally well below and beyond the parts of the perianth; at the base of the six parts of the latter, each part is colored a chocolate-brown, making a very attractive appearance. The stem rises between a pair of diverging, shining leaves, broadly lanceolate, all mottled with irregular white spots in a very striking manner, suggesting at once the New England dog-tooth-violet, another species of the same genus, and also a favorite flower of early spring. The genus is predominantly a North American one, there being fourteen species there, and only four elsewhere. But we doubt if there is a prettier one than this Japanese species.

A not altogether dissimilar lily of equally early habits, is tulips edulis, Baker, var. latifolia, Mak., which has a bulb not deeply entered, and a single flowerstalk rising between a pair of long, linear-lanceolate leaves, and bearing only one light-purple flower, whose perianth is erect and small. About midway between the emergence of the stem from between the leaves and the flower, there is a whorl of three awl-like leaves. This pretty and dainty, little, wildtulip is called *hirohaamana*, and grows about Beppu.

A third member of the lily family, which appears in March and April, and blossoms near the melting snowbanks on the West Coast, as well as in many places where there is no snow lingering so late, is heloniopsis japonica, Maxim., *shōjōbakama*, or the maiden's overskirt. It often has a rosette of rootleaves, from which a scaly-leaved stem rises and bears a cluster of pretty, and often ruddy-purple, flowers—but now cream colored, now whitish, now palegreen. An entire bank in the shade of cedars, beside the road at Tsukigase, was bright with these blossoms on the last days of March, but the plant is very common. Rokkōzan and Hieizan have many during April and May. We found it in blossom one April (9th) near a snow patch on (Mt.) Shizugadake, where Hideyoshi fought one of his decisive battles.

The wind-flower, or anemone nikoensis, Maxim, *ichirinsō*, is an early member of the ranunculaceae, or buttercup family, and is sometimes found in the same sunny habitat as the above erythronium, as on the road to Eiheiji, Fukui *Ken.* This has a single stem rising from a rootstalk and naked to where the three leaves of the involucre branch off—leaves divided, with deeply cut segments; the flowerstalk runs up beyond these leaves and bears a single white flower, somewhat larger than the early New England wood anemone (a. quinquefolia, L.). Unless one is early after this he is likely to discover only five white parts, the other five white, petal-like sepals being very fugacious. This early, delicate anemone grows at Mt. Kurama, as also does anemone japonica, Sieb. et Zucc., a sort of giant as anemones go, called *shomeigiku*, or *kibunegiku*; its comparison to a chrysanthemum is natural, for its numerous, large, rose petaloid sepals easily suggest a *kiku*. But this giant anemone is not a spring flower. "The splendid anemone japonica is amongst the finest of autumn-blooming perennials," says the Encyclopedia Britannica. The name *kibunegiku* comes from that of an ancient shrine at the base of Mt. Kurama, of very high grade (*kwampei taisha*), mentioned in history in 678, and most intimately associated with the Court at Kyoto; its goddess was besought for rain, or for its cessation, as necessity demanded. According to Buddhism the deity was an incarnation of Fudō, and guarded friendship between

men and women, and harmony between husbands and wives.

There are some ninety species of anemone scattered thru the temperate zones of both hemispheres; many are favorite garden flowers, furnishing an abundance of the most brilliant and most handsome early spring flowers. The pasque flowers of Europe and America are anemones. Our gardens have suffered for lack of sufficient anemones since the war began, owing to the cessation of imports from Holland, where anemones as well as hyacinths, are raised for trade and export. Emerson sings of the "untaught Spring, wise in cowslips and anemones," and Tennyson, of a bright-red English species:

"Growths of jasmine turned
Their humid arms, festooning tree to tree,
And at the root, thro' lush green grasses burn'd
The red anemone."

At Kurama Yama also, and in many other places, may be found a very strikingly curious flower, epimedium macranthum, Morr. et Decne, *ikarisō*, or the anchor-plant, so called from the resemblance of the flower to an anchor. The stem is ternately brancht and rebrancht, each branchlet bearing ternate leaves. The flowers are terminal, light purple, recurved, and in four parts, with reflex-petalled spurs. This beautiful flower belongs to the berberidaceae, or barberry family, and we once found it along a sunny path near snowbanks, on the way up Shizugadake, the scene of the *shichi hon yari* in 1583.

The thymeleaceae are very early harbingers of spring, almost "forcing the season," as witness our sweet-smelling daphne of the gardens, daphne odora, Thunb., *jinchōge*. In the earliest days of April, or before, you will find edgeworthia papyrifera, Sieb. et Zucc., of this family, in full bloom, with its pendent heads of clove-like flowers of rich lemon color—the *mitsumata*, cultivated extensively about Kōchi, at Minobu San in Yamanashi *Ken*, all about the sunny mountain sides around the temples, which are the chief seat of the Nichiren sect,—in Fukui *Ken*, and elsewhere. We first found it in bloom, many years ago, in early April, in the wall along that fine cryptomeria avenue at the Nikkō shrines. The bark of this plant is tremendously tough, exceeding the toughness of the bark of the garden daphne. The *mitsumata* bark is used extensively for paper making, and paper dealers often tie large packages of paper with strips of the bark.

One can not be out in the valleys, where the noisy, tumbling, hurrying, foaming-white streams of early spring make music, without noticing small trees all leafless, but covered with clusters of tiny lemon flowers—the *sanshu*, cornus officinalis, Sieb. et Zucc., one of the cornaceae, or dogwoods, whose relatives are so conspicuous in the forests from May to July, according to latitude and altitude. One of these, cornus kousa, Buerg., *yama bōshi*, furnisht the mission entertainment committee in 1914, at Arima, with a very striking and most attractive decoration for the back of the stage (the dining room end-wall) at the Saturday night performance. A few great branches, with their leaves and large-rayed, white blossoms were sufficient to cover the wall. This same species rendered the mountains all about Karuizawa a most striking scene early in July, 1915, when the season was very late. *Sanshu* blooms towards the end of March and in early April about Central Japan. "In the romantic gorge of the Arakawa, a torrent forcing its way between gaunt granite walls, with pines and other trees and flowering shrubs perched on every ledge of the lofty rocks," we have seen the *sanshu* trees lighting up the early spring landscape as if showers of golden drops had lodged upon the branches. Another member of the same family which blossoms in March and April is *aogi*, which seems to mean merely "green tree," but it is well named, and very likely designedly so, from its very glossy, bright-shining leaves. This aucuba japonica, Thunb., has a multitude of loose

panicles of many small, maroon-petaled flowers in fours, which are very pretty. The glossy, thick, green, new leaves come out at the same time, and each stem is terminated with three panicles, which blossom from the apex downward. This shrub abounds at Arashiyama, and at many other localities. It is sometimes used for hedges, as at a place near the Gymnasium, Kobe. In autumn its fruit is most conspicuous—clusters of large, oblong, crimson berries.

As early as *higan*, when all good Buddhists are supposed to attend religious ceremonies and visit the graves of their ancestors, one finds in old walls, along brooks, beside country roads, on the ridges (*une*) of rice fields, and in one and a thousand other places, a common, but in early spring, humble composite flower, *fuki*, petasites japonicus, Miq., with heads of 15—20 flowers closely huddled, and all the way from pale green, thru white to cream color, with a slight fragrance reminiscent of the New England dandelion. The leaves are a vivid, light green, and pushing slightly above the winter's seared sod, strike the eye pleasantly. Later in the season—summer—the *fuki* emerges from its humble station, and develops great, showy leaves of distinctly impressive mien. About June the leaf-stalks have matured sufficiently to be boiled and eaten; the root is used for medicinal purposes—in a concoction given to new born infants at once upon their seeing the light, to purge all poison from their tiny systems.

ARTHUR W. STANFORD.

Germany's submarine war against her enemies not only violated no American vital interest, but no American ship, no American life, would fall victim to it, if [!!!] Wilson and his fellow citizens gave up commerce with our enemies' ports.

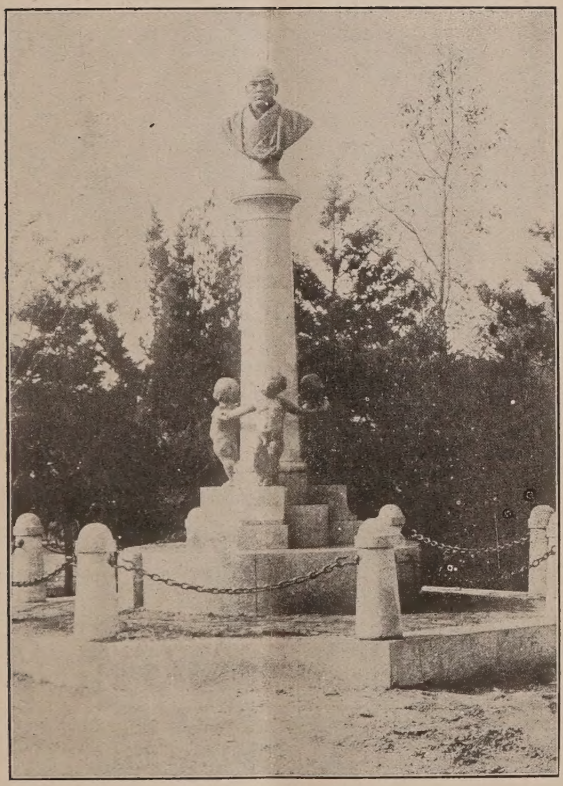
LOKAL ANZEIGER.

A Hero of Peace.

In these days of rattling sabres and thundering cannon, when martial virtues are at a premium, it is pleasant to note that one Japanese, who was preëminently a man of peace, has had honor done his memory by the people of his adopted city, and that, in connection with the event, a memorial society has been formed to continue the work of social regeneration, to which he bravely consecrated his life a third of a century ago.

The man was Juji Ishii, the place was Okayama, and the occasion was the unveiling of a bronze bust of the noble founder of Okayama Orphanage. The day was Monday, April 23rd, just thirty years from the time when Japan's foremost modern Christian philanthropist, then a poor medical student, out in the country on health leave, befriended the "original orphan," and began that great work, which, under the name of Okayama Orphanage, was continued until his death, three years ago. The bust is a striking likeness, in enduring bronze, of "the children's friend," and stands on a beautiful, polisht shaft of granite, around the base of which are grouped three nude children, with happy faces upturned toward the serene features of their kind benefactor. The bust and shaft and foundation platform of stone, together, make a pleasing pile of stone and metal, something over fourteen feet in height.

The unveiling was performed by the little grandson, who was born in the early morning of the very day on which Mr. Ishii left us for the spirit world. Rev. S. Abe, of Kyoto, preacht the sermon, an ideal one, both as to matter and literary form, yes, and brevity, also, as the outdoor audience was standing all the time, and a few drops of rain punctuated the proceedings. There were three continuous services, and by great foresight in preparing the program, and skill in running it by the three leaders, Mr. O. Komoto, trustee, Mr. Tetsuya Onoda, who was for so many years Mr. Ishii's *fidus Achates*, and Miss Kajiro, the hon-



The Ishii Monument, Okayama, Dedicated
April 23, 1917.

ored principal of San-Yo Girls' School, the three-fold service was kept strictly within the forenoon hours of nine to twelve.

The order was first the unveiling; then under the shelter of a tent near by, the thirtieth anniversary of the founding of the Orphanage, with congratulatory letters from Premier Terauchi, Count Kabayama, Baron Goto, Governor Kasai, and other dignitaries; and lastly the laying of the corner-stone of an Ishii Memorial building, which, when completed, will serve as headquarters of Okayama Orphanage, a temporary home for orphaned children, and also one for young women, who need friendly ministrations. The stone was laid by that princess among Bible women, Koume Sumiya, "the mother of his faith," as Mr. Ishii delighted to call her, who will be general superintendent of the new home.

Then came lunch for the guests, served in the old Buddhist temple, Sanyuji, which, for ten years, was the home of Okayama Orphanage. After a brief rest, we all repaired to the prefectural assembly hall near the *kencho*, where an audience that packt the house to the doors, was held spell-bound for one and a half hours, by Hon. I. Tokutomi, editor of the *Kokumin Shimbun*, as he dwelt appreciatingly upon the strong points in Mr. Ishii's character and life work. He made frank recognition of Mr. I.'s Christian faith, but toned down the effect of such recognition by remarking, to the amusement of many in his audience, that he was inclined to think Christianity owed more to Ishii, than Ishii did to Christianity.

Later in the afternoon came, for some of us, the annual meeting of Okayama Orphanage trustees, in Mr. Ohara's *besso*, in the southern part of the city. Nine were present, in addition to some of the Orphanage workers, and a part of the business transacted was the partaking together of a Japanese dinner.

Assembly hall was filled again in the evening by people glad to hear two more rousing addresses in honor of Mr. Ishii and his orphanage, the speakers being Mr. K. Namae, of the Bureau of Charities in the Home Department, and Prof. T. Tanimoto, formerly of Kyoto Imperial University. The whole day's exercises were a fine tribute to one of Japan's stalwart heroes of peace.

JAMES H. PETTEE.

Field Notes.

Miss Judson writes: Thirty-four students graduated in March, eighteen of whom were baptized Christians. Others had asked that they might receive baptism, but were held back by their relatives. Three fine girls went to Miss Howe's kindergarten, and one to the Baptist kindergarten, in Tokyo. The school begins with forty-eight new students, and five of the spring graduates as post-graduate students.

At Tsuyama an exhibition has been in process since April 20 and continues until the 20th instant. Mr. White ordered 2,000 extra copies of Morning Light for use at the Exhibition, and a special number with reference to such use, was prepared, by calling for suitable articles from a worker in Mr. White's field, from a worker in Dr. Newell's field (Rev. Masa Tomita), and by other special, appropriate features, such as three small illustrations of the *sake* evil, to accompany brief notes of explanation. About 3,600 copies of Morning Light for May were printed.

Rev. Bunji Kida moved his family to Kobe some weeks ago, to put his children in the schools at the beginning of the school year, April 1, and since then has been forming a local committee to back his enterprise of opening a Japanese women's Emigrant Home at Kobe, in the line described in our February issue. We hear he has a committee of thirty, including some Japanese pastors, and that the committee's first formal meeting for organization occurred on the 3rd instant. It is a most needed work, and if he and his committee make a suc-

cess of it, the thanks of a wide circle, outside as well as within Christian ranks, will be grateful. It contains broad and far-reaching possibilities, not only as valuable Christian work, but in its international and patriotic bearings on the peace and good will existing between America and Japan.

At Kobe Y.M.C.A. the new year has just started off (April 1) with a paid enrollment of 816 students, and one of the most efficient corps of teachers they have ever had. There are several new features, the most notable of which is the opening of a three year commercial course, with forty-two students. In the commercial schools there is a five years' course with some studies not so very essential to a successful business career; these are omitted, to accommodate young men, who for various reasons can not pursue the longer course. One reason is that there is not room for all who wish to enter the regular schools.

General Notes.

In the general election 1,277,681 votes were cast. The number of franchise holders in 1915 was 1,544,725, and the population of Japan proper was 57,442,177.

* * * *

Japan has about nine million elementary school-children, aged six to fourteen, and the percentage of these actually in attendance is 97.69 for girls, and 98.8 for boys; the highest attendance (per cent) is in villages, then towns, and last, cities.

* * * * *

Recent statistics show 977 Japanese physicians and dentists in foreign countries,

	Doctors.	Dentists.	Jap. residents.
Manchuria	187	43	309,981
China	176	32	27,770
So. China and Oceania	137	81	26,733
No. America	218	31	213,662
So. America	7	3	6,767
Europe and Siberia	47	15	5,246

* * * * *

In order to give our readers due notice about coming entomological events we print this poem by one of our Kentucky confreres, who must be enshrined in the galaxy of our American poets long ere this,

The June-bug hath a gaudy wing,
The lightning-bug a wing of flame,
The b.b. hath no wing at all,
But he gets there all the same.

The June-bug leaves in June,
The lightning bug in May,
The b.b. takes her bonnet off
And says, "I've come to stay."

* * * *

The schools in America generally have school flags, *i.e.*, American flags, to fly from the school buildings, or school flag staffs, but in this war time flags seem to have been given to each class to hang in the classroom. March 28 was flag presentation day, when each school-class received a flag, as illustrated in two personal items, on another page. In April, telegrams stated that "Old Glory" appeared on the Western Front, borne into the attack by a stalwart Texan, who led other American lads in U.S. army uniform. Great enthusiasm was aroused among Canadian and British lads, who were making the attack. "Old Glory's" stripes mean stripes for her enemies.

* * * *

We have received *The Korea Magazine* for April, in very attractive form, the fourth number of the venture, under the editorial board consisting of S. A. Beck, W. G. Cram, J. S. Gale, and W. A. Noble; it is a 48 paged monthly at 4 *yen* per year. It has a surprising number of advertising pages, which ought to go far toward keeping its head above water. We would propose an exchange with MISSION NEWS, whose pages are about the same size, but contain more matter because of our smaller type,—the *Magazine* has about 400 words to the page and we about 700, so that we print about two thirds as much "copy," exclusive, in

each case, of ads.—were not the price so far beyond our price. We haven't the face to suggest a free exchange of four for one.

* * * * *

The German government has been so long accustomed to see its subjects jump and run at the crack of the whip, as poor Japanese *basha* horses do, that it expected America would submit to its closure of the seaways by an *Es ist nicht gestattet* posted all about the shores of Europe. Germany doesn't rule the world just yet. Apparently America, in return, has served notice on the Hohenzollerns to retire, and says of their rule, *Es ist strengstens verboten*, judging by President Wilson's address, and by U.S. Treasurer McAdoo's explanation of the "Liberty Loan of 1917" to raise seven billion dollars, or twenty-eight milliards of marks. "This loan," he says, "is for waging war against autocracy—to supply the sinews of battle in the interest of free government."

* * * *

We are informed that at Matsuyama the number of votes cast in the general election of April 20 was 802, in a population of about 45,000, or easily under two per cent. The average for the entire Empire of those who enjoy the franchise, is about three per cent. There is a large and rapidly increasing number of well educated men going out from the schools, who are ineligible for the franchise. Universal suffrage might be unwise all at once, but indisputably a far larger proportion—say fifteen per cent—of the people are worthy of the franchise. Is it strange that some foreigners say, "Japan better not be clamoring for greater privileges for her subjects in Australia, Canada, United States, or elsewhere, so long as she is not more considerate about the rights of her subjects at home"?

* * * * *

Ex-Pres. Roosevelt is a coiner of telling phrases. He used to say, "He who never makes mistakes, never makes anything." By this maxim we must be making good these days, for Miss Howe calls attention to two mistakes of fact in the March issue, and we beg her pardon for attributing the authorship of that fine Kindergarten Union Report to her, and we are willing to go to the extreme of penitence and declare publicly that we think she is incapable of doing such a thing, if she wishes us to make the declaration. Mrs. Fulton, of Osaka, deserves the credit, and we take back none of that; it's just as good a report as we said it was. The other charge was that of attributing wrongly the poem to Mr. Lilly. It should have been attributed to Marianne Farmingham, and we understand that it appeared over her name, some years ago, in *The Congregationalist*.

* * * * *

Miss Goldthwaite, who is living with Miss Hoyt, was in Paris at the outbreak of the war, and had some interesting (in *retrospect*) experiences. One day with other lady friends, she was waiting for a train at a Paris station, when an official came up, and, using French, inquired who the party were; after awhile he suddenly addrest a question in German, to which the reply was, "Ach, nein!" which immediately awakened suspicion. During the conversation, after Miss Goldthwaite had told him her academic standing in America, he addrest her in a language she did not recognize, but which she readily understood for substance. It was Esperanto, by which he tested the truth of her claim to a high academic standing, since he knew that any one thus educated ought to be able to catch the drift of Esperanto. The telegrams toward the end of April announct the death at Warsaw, of the inventor, Dr. Ludwig Lazaro Zamenhof, a Russian occulist, who practict at Warsaw. He was born in 1859, at Byalistok, Grodno, and invented Esperanto when twenty-eight years of age. It is said to be the most popular among auxiliary international languages, whose number is legion.

* * * * *

It will be remembered that the Government dissolved the Diet on January 25. The general election of members of the Lower House—the Upper House holds over—came off April 20, and resulted in a decisive victory for the Government, provided the majority party harmoniously coöperates. There were three parties in the field, the *Kenseitō*, or Constitutionalists, the *Seiyukai*, or Liberals, and the *Kokumintō*, or Nationalists. The first was in large majority in the last Diet, and was the party supporting the Okuma Cabinet. The *Kenseitō* party-head is Viscount Katō, ex-Ambassador to London, and ex-Foreign Minister in the Okuma Cabinet. It is the most recent of the parties, but a few months old, and sprang mainly from the chrysalis of the *Dōshikai*, or Unionists, formed by the late Prince Katsura. The *Seiyukai* is the oldest party, dating from 1900, when the late Prince Ito founded it. Its leader is Mr. Hara, a former Home Minister. The *Kokumintō* dates from 1910, and Mr. K. Inukai, an eloquent and able partyman, is the leader and chief strength. The first and last opposed the Cabinet and led to the dissolution in January. The second refrained from opposition, and has enjoyed the full weight of official influence in its victory at the recent election. In the next session summoned for June 21, the *Seiyukai* will have about 164 members, the Pro-Government Independents about 49, and the (opposition parties) *Kenseitō*, about 122, the *Kokumintō* about 36, and Independents about 12, making an absolute majority of about 40, who are reckoned in favor of the Cabinet.

* * * * *

Up to within the memory of many Americans now living there was a strong prejudice against Great Britain, holding over from Revolutionary Days and the War of 1812, and not decreast by the War of 1861. Such men as Goldwin Smith, that cultured Englishman, within a generation felt it incumbent on them to write for us histories of the United States (1893) to teach us to escape from our anti-British attitude of mind. But we have largely got over all that sentiment. One great reason for this is that Englishmen have frankly declared, over and over again, that they were *wrong* in their treatment of us. Confession is not only good for the soul, but it acts as an aperient to remove all prejudice from the party you have wronged. While being shown thru the Government Building at Halifax, the caretaker, who pointed out a large oil painting of George III, remarkt: "That is King George the Third, of blessed memory, that old fool who lost us the colonies!" If the illfeeling had not disappeared, such men as Sir G. O. Trevelyan in his "The American Revolution," not to mention Viscount Bryce and his "American Commonwealth," would have dissolved all traces of our soreness over the Revolution. But, still, Americans have never lost their feelings of profound gratitude to Lafayette and France for assistance in Revolutionary days, and it is a peculiar pleasure that now we may unrestrainedly try to help France in her sublime and successful struggle. The *elan* of France is a spectacle for the world's admiration and imitation. *Vive la France! Vive la France!!*

* * * * *

On April 28 the art section of the Kobe ladies' Saturday Morning Club held an open meeting at the Y.M.C.A., with a talk by Mr. Z. Matsuki, of Shinmonzen, Kyoto, on twenty-five Ukiyoe prints and printers; after explaining that one of Hiroshige's prints required fifteen blocks to produce it, each color being confined to a single block, and showing some of the blocks by which copies of the original are made, the speaker exhibited a print of each of the following artists, commenting on each as he proceeded:

1. Moronobu .....1650—1695
2. Kiyonobu .....1690—1729
3. Masanobu .....1705—1760
4. Kiyomitsu.....1748—1780

5. Toyonobu .....1736—1765
6. Harunobu.....1755—1769
7. Shigemasa.....1759—1819
8. Buncho .....1764—1796
9. Shunsho .....1764—1792
10. Koriusai .....1765—1780
11. Kiyonaga .....1769—1800
12. Shuncho .....1777—1799
13. Yeishi .....1782—1818
14. Utamaro .....1779—1805
15. Choki .....1786—1805
16. Masanobu or Seien 1780—1795
17. Sharaku .....1787—1795
18. Yeisho .....1789—1800
19. Toyokuni .....1789—1825
20. Hokusai .....1779—1848
21. Yeizan .....1807—1848
22. Yeisen .....1810—1848
23. Kunisada .....1807—1864
24. Kuniyoshi.....1814—1860
25. Hiroshige .....1818—1857

In all about thirty prints were shown, ranging in value from seven to three hundred *yen*.

* * * *

Stories get twisted, accumulate accretions, and turn up in all sorts of variations—some of the latter at times being more interesting than the originals. We heard a good story many years ago, associated with the name of Miss Dudley, and we have told it many times to her credit, and in a different setting from the true framework. We happened to hear the story attributed to another member of our Mission, who is still living, and we have verified the incident and give it in the words of the author of the story: "The little incident you mention happened on this wise: I was returning to America by the steamer *Belgic* of the O. and O. line, an English line, so the captain and nearly all the passengers were English. They had been very polite to the few Americans on board, giving us a feast on the 4th of July, an Englishman playing the "Star Spangled Banner" as we walkt into dinner. The morning we arrived at San Francisco there was a delay of several hours in getting in, and the Englishmen became very impatient. As a large group of us stood on deck, there were steamships flying many different flags,—at anchor near us. I pointed to an American flag and said: "That is the most beautiful one among them all." An Englishman laughingly remarkt, "That flag! Why it is only an old gridiron." This stirred my American blood, and in pretended anger I retorted, "Yes, and a good gridiron to broil Britishers on. We have done it twice, and will do it again, if you don't behave." He was good-natured and replied, "We shall try to behave." I told the story several times in Kobe and Osaka, and of late years had forgotten it.

* * * * *

Dr. Smith is strongly in favor of adapting the native style of architecture to mission uses, especially in ornamentation. To adopt fundamentally the Japanese style of building for our uses would be much like buying a suit of native dress for the hard work of present day business in Japan. When a native enters the service of a smart, native business firm in the cities, we do not find him in *kimono, haori, hakama*, with foreign shoes, and a derby hat for the street, the latter two corresponding to the new windows and chimneys sometimes added to a native house, to adapt it to the foreigners' use. Dr. Smith disapproved of the fine theological hall at Kansei Gaku-in, Kobe; he felt it should have had some conspicuous evidence of ornamentation in native style. The hall embodies the plan of an American professional architect, of experience in Japan for some years, and is very satisfactory to the authorities concerned. We think it would do credit to a theological school in Missouri, where Dr. Smith thought it might better be than in Japan. We suppose the Pacific Hall at the Dōshisha, Kyoto, would necessarily fall under the same condemnation, yet an able American architect, specially despatcht to the Orient by a great Missionary Society, gave it superlative praise. Mr. Bergamini, an architect under five

year contract with our North China Mission, utilizes Chinese style and ornamentation to a considerable degree, we believe. We see no objection to the use of Japanese patterns in certain minor details of ornamentation, if one has a taste for them and avoids a "vile mongrel architecture." The principle of "meat making my brother to offend" does not demand that missions in Japan should adapt native style or ornamentation in the large centers, and in their main mission buildings, for the Japanese seem to prefer the foreign style, as could be abundantly illustrated along various important lines, business, educational, religious, etc.

* * * * *

Why is the United States at war? Because at last nation and government were convinct that it was our duty to be there—that longsuffering patience and abused forbearance have failed. "America at length saw that it was useless waving a neutral flag in the face of a shark." We wish certain rewards—that human liberty and human rights as we understand them, shall be maintained in the world, that German ideals as revealed in this war, shall not prevail on the earth, and that any government that upholds such ideals shall be destroyed, if necessary to render such ideals nugatory. Any nation that defiantly ignores the common decencies of civilized peoples should be punisht, and relegated to a subordinate place on the new map. We desire no vengeance, nor would we have the defeated outlaw nations dealt with in any spirit of vengeance, but severe punishment we would have—sentence past in cool judgment. As even a burglarous murderer is not executed in vengeance, but punisht deliberately, so should severe penalty be imposed upon the Central Powers. For ourselves we desire no territory nor indemnity as our guerdon, but for European nations to impose loss of territory, heavy indemnity, abolition of present forms of government, confiscation of what may be left of the German navy, limitation of land forces in future to requirements of police duty, occupation of Hamburg, Bremen, and other ports and centers until the indemnity is paid and other conditions complied with—any of these would seem to be a just portion of the punishment these Central Powers richly merit. We hope Germany and her allies will find that Americans have the very identical brand of dogged tenacity and stubborn determination not to be quitters, so characteristic of the British. We are in to see this work thru as we think it ought to be finisht. President Wilson once said: "I think there is nothing finer in life than to know what you stand for, and risk everything for that." We know what we stand for, and our President has exhorted us to risk everything necessary to help finish the war—and this time he says nothing about "peace without victory." With the above declaration he used this quotation apposite to our country at present:

"This is my game. I've entered, so I'll make my stand.
It may be that I'll come to pain, it may be that I'll never land;
It may be that I'll reach the height, or stumble onward through the rout.
But, come what may, a fight's a fight —I'll play it out."

Personalia.

Dr. Newell attended Shikoku *Bukai* at Imaburi, early this month, for three days.

We extend our sympathy to Mrs. Hess, of Kyoto, in her loss by the death of a sister of great musical promise.

Miss Katharine Farr Fanning joined her station (Kobe) in April, after completing her two years study of the language.

Dorothy Dunning (Burr School, Auburndale, Mass.) was selected as one of the sopranos to sing the special song on the presentation of the flags.

Miss Olive Sawyer Hoyt of Kobe

College, went to Miyazaki at the end of last month for a week's conference about important plans for future development of that station's work.

Miss Elizabeth Alcorn, of the Canada Meth. Mission, who sailed for America about New Year's, has been spending some time at Pasadena, but is now at Vancouver, 130 Comox St.

The Holmeses are enjoying a two months' vacation "in the sweet, sunny South," at Tokyo for a week or so, and for several weeks at Hachiman, until Mission Meeting at Arima opens May 23.

Rev. Edward Waite Thwing, of Peking, secretary of the International Reform Bureau, of Washington, D.C., has been visiting Japan for some weeks, and plans to be at Karuizawa during the summer.

Miss Alice Eliza Harwood continues to improve in health. A recent letter from her tells of her walking some 300 feet to a neighbor's, and, after a rest, returning, without serious results, tho she could not do the stunt regularly each day.

Miss Rachel Parker Snow, whose *nireki* we gave in XX. 2, carried out her program, reacht Kobe by the *Colombia* May 2, and went overland to rejoin her boat, for home. She and Miss Fanning were collegemates at Wellesley—one '11, the other '13.

Rev. Wynn Cowan Fairfield and Mrs. Daisie Gehman Fairfield, with their little girl, of Taiku, in our North China Mission, arrived at Kobe, April 23, and left for furlo, by the *Colombia*, May 2. Their marriage at Karuizawa was one of the events of 1910 (XIV. 1).

We learn that the Pedleys visited Miss Abbie Wallace Kent last winter, and we regret that on the morning following their departure, her sister, by a mis-step as she was coming downstairs, slightly fractured her right leg; the sister is also troubled with cataract in both eyes, but still has considerable use of them.

Mr. Bell writes: "We are all naturally affected by the turn in events here, but are hoping that the war in behalf of democracy will mean that churches and individuals in America will determine, more than ever, to strengthen the Christian educational institutions abroad, so that we may do our share in making good citizens."

Dr. Berry writes: "Among the different places in which I made my home in Japan, Kobe stands out the most attractive. I see now the beautiful bay in front, on which Mrs. Berry and I used to row so frequently, the attractive hills behind, and with all its delightful environment. I suppose it is even more attractive now than in the seventies."

Mrs. Helen Rehard Learned returned by the *Empress of Russia*, to Kobe, April 25, hale and hearty, and was met at the steamer by Dr. Learned. But, alas! she seems to have contracted a very bad habit, while in California, for she is importing five dozen clay pipes! It is surmised that she intends to teach her kindergarten children to use them, too!

Miss DeForest, Principal of Kobe College, is out after a new gymnasium. She has sent an interesting printed letter "To the Grown-up Sons and Daughters of the American Board's Japan Mission," which ought to appeal to their pockets and bank accounts, as well as stir up happy memories of old times, but youthful days; it ought to bring in the ducats and shekels plentifully.

Wellington Newell is corporal in the school guard at Case School, Cleveland, O., which is drilling five times a week; Whitman Newell has recently been in N. Y., attending a "Conference of Eastern College Men on the Christian Ministry," and reports a full and inspiring program. He is reported to have taken the first prize in a course on Physical Hygiene, offered the freshman class at Amherst.

Miss Emma R. Kaufman, of Tokyo Y.W.C.A., returned from a year's furlo in Canada, by the *Siberia Maru*, reaching Yokohama, April 20. She reports that Miss Mary Baker of the Yokohama

Y.W.C.A., who went home to California last autumn, will probably return to Japan next fall, and may bring her parents with her. The father, mother, and sister of Miss Kaufman came with her, and all four plan to visit China soon.

Mrs. Edward (Mary C.) Fairbank of our Marathi Mission, India, with her daughter, Miss Adelaide Fairbank, past thru Kobe on 12th inst. on their (gradual) way to the United States. Mr. Edward Fairbank remains another six months in India, before starting on furlo. Miss Fairbank plans to spend two years in study in America and then become a missionary, in which case she will be the fourth generation in succession in foreign mission work, and fourth in the Marathi Mission, if appointed there.

Miss Mary Grace Knap, a classmate of Miss Alice Elizabeth Cary at Wellesley, past some hours at Kobe, while her steamer, *Tenyo Maru*, was in port, and told the students of the Woman's Evangelistic School, on the 4th inst., about education for the blind at Perkins' Institute, Boston, Mass. The little blind school at Futatabi Suji, Kobe, was also in attendance. Miss Knap is blind, and, tho herself an Episcopalian, goes out under the auspices of the Baptist (Boston) Tremont Temple Church, to teach in a blind school at Canton.

The many friends of Mr. Murray Buxton, who left his language study in preparation for missionary service in Japan, to enlist early in the war, were rejoict not long ago to learn that he escapt uninjured from the torpedoed *Invernia*, January 1, but about April 25, a cable came saying he had been seriously wounded with a fractured thigh, in the great engagement near Gaza, we suppose. We are happy to report that a later cable said he was getting on well. We have heard that in some hospitals 92% are saved, and most of them are sent to the front again.

Miss Maria Talcott must have been good company. In an old letter of Miss Barrows' dated Arima, Sep. 2, 1882, she wrote: "Latest news—Miss Kellogg's engagement to Mr. Taft; also an addition to the American Mission of Japan just as we are about to lose one—Tyng, Jr. Miss Maria says:

> 'One more unfortunate,
> Lonely and troubled,
> Rashly importunate,
> Goes and gets doubled.'"

Miss Maria added a pencil note at the end, "Coming Wed. Sept. 6. Glory hallelujah," meaning that she was to return then to Kobe.

Kawari gawari ni, one might think, Rev. Frank Newhall White, D.D. and Rev. Lucius O. Baird, D.D. had conspired to run the Washington State Home Miss'y So., and the Western District of the American Miss'y Assn., since they have changed positions. Dr. White took his seat at No. 19 So. Lasalle St., Room 1307, Chicago, on Mch 19, and his shingle reads, "F.N. White, Sec'y Western District, A.M.A." But the shuffle was wholly unconcerted, as Dr. Baird was called to Washington for another purpose than Dr. White's work, and it was not till five weeks after Dr. Baird's arrival, that Dr. White decided to "go East, old Man," and then Dr. Baird was called to the State superintendency.

Allan Dunning (Williams School, Auburndale, Mass.) was chosen by his school class to receive the flag for the class. On receiving the flag he gave the following quotation from a recent address by President Wilson. "Do not deceive yourselves as to where the *colors* of that flag come from. Those lines of red are lines of blood *freely* and *nobly* shed by men who loved the liberties of their fellow-men more than they loved their *own lives* and fortunes. God forbid that we should have to use the blood of America to recolor that flag, but if the time ever comes when we are called upon to defend those ancient and honorable principles for which it stands, *that flag will be colored again.* And in being colored will be glorified and purified."

The *Dorchester Beacon* (Boston), Mch

24, contained a long and most sympathetic obituary of Mrs. Louise Ufford Adams, who died of septic poison at Faulkner Hospital, Mch 14, a week after the birth of Dudley Hale Adams. Mrs. Adams was the only daughter of Chas. Augustus and Marcia Bliss Ufford, of Dorchester, and the older members of our Mission will sympathize warmly with our former associate, Mrs. Ufford (XIX. 9). Mrs. Adams was a most useful and efficient woman. Born August 3, 1890, she was class-poet at Dorchester high school, B.A. at Wellesley, 1912, studied a year at Simmons College, where she was president of the College Graduates' Club, and then taught household economics in various high schools for several years, lectured, and wrote; she was married only last June, when several of our Mission were gratified at the mother's thoughtfulness in sending us the announcement.

Mr. and Mrs. (Anna D.) Polhemus Lyon, of Cape Town, So. Africa, reacht Kobe by the *Kaga Maru* about April 20, and on April 26 proceeded to Yokohama to seek passage to America. Mr. Lyon has spent a quarter century, or more, in So. Africa, where he was general manager for a large firm doing about 25 million dollars worth of business per year. Owing to the long continued poor health of his wife, he felt obliged to return home to N. Y. City. Some twenty-seven years ago he went thru Kobe, and saw Dr. Atkinson, with whom he had correspondence for several years. Mr. Lyon is an active Presbyterian Christian —an elder in a N. Y. Church, and a deacon in a Cape Town Cong'l Church. He was honorary secretary of a Christian ladies school much like our Kobe College, founded in 1871 by Mt. Holyoke graduates. He was warmly interested in hospitals, and on the directorate of one of them. He knows the Bridgmans.

For their spring holidays the Stanfords visited in and about Fukui; several pleasant days were past at the latter, where Rev. Wm. Elliot Griffis, D.D., lived, March 4, 1871 till January 27 1872, teaching, under contract with the *daimyō*; the moats and walls of the embankments of the castle grounds remain as a very interesting sight, but the castle itself has disappeared. The Stanfords' hotel was close to the house built for Dr. Griffis' occupancy—a small, two-storied box, painted apple green with blinds not far from the color of bluing water. They wept at the grave of Nitta Yoshisada, who was slain some centuries ago not far from the city. A day at Eiheiji was, of course, included—that famous Zen monastery, which is one of the head temples of the Sōtō, and claims jurisdiction over 14,000 temples, and several million adherents. A run to two hot-springs, out from Daishōji, where some Kyushu Christians were exiled in 1867–72, was made, and a night was spent at one of them. Snow was abundant on nearly all the mountains beyond Maibara.

There are many of the Mission, who remember well the Katsuyama family at Yase. Tora san past away many years ago, but his wife is still *genki*, active, at 74, as she reckons, and her mind and memory are unimpaired. She complains of her eyes, these years, and can see but very little, yet enuf to go about the premises. She recently talkt and laft with great interest, for an hour or two, about old times with the foreigners on Mt. Hiei. If one wisht to write a history of the camp, he would do well to pump her memory for material. She related the wandering of Mrs. Doane into Mt. Hira in 1877, and the search for her, as well as various other significant incidents. The old lady has a strong affection for the foreigners of the older days, when she was in her prime. She thought, at first, that it was 45 years ago when Dr. Davis first summered on Mt. Hiei, but it seems to have been 41. The son, who is head of the house, is now 41, as he reckons, and is full of friendly regard for the foreigners, who used to flock to the mountain. He has five children from shogakko age down, and his youngest sister is now in the family. His wife clings to the old

custom of blackening her teeth. The house is spruce and trim, and the family well found. The parlor has an electric light, whose power is greater by far than most of our houses afford, and Yase street is illuminated by electricity. Yase is a village of prosperous, well-kept houses, and the road thither was immensely improved last summer by an expensive cut and filling in at and beyond Saitōbashi.

Mr. Lindsay Russell, President of the Japan Society of New York, was tendered a banquet at Tokyo, Apl 19, by the Support Association of the Society under Baron Shibusawa. He was in Japan with Hamilton Holt in the autumn of 1911 (XV. 2, pp. 22, 26), and in company with other local Americans, we had an evening with them at the Oriental Hotel, Kobe, on that visit. They were particulary keen on hearing testimony about the business honesty of Japanese merchants, and Mr. H. S. Wheeler and others were able to afford information. In the meantime, membership of the Japan Society of New York has increast from 500 to over 1,100, scattered thruout the United States, and comprising every profession and vocation. Its income for 1916 was $26,000, and the Board of Directors represent business and finance. Says Mr. Russell: "It has been the privilege of the Society to welcome and entertain almost every distinguished Japanese who has visited the United States during the past ten years. It has conducted a nation-wide educational campaign to make our countries better acquainted and has published many books. It circulates a monthly news bulletin and also a trade bulletin. The Society encourages travel to Japan, and Americans who come here generally return as friends of Japan and help to create a better understanding. We have recently had the passenger agents of all the great trans-continental railways and Pacific steamship companies in conference in New York, with the view of working out a plan of co-operation in encouraging travel to the Orient. One idea is to adopt a phrase or slogan, such as "the Orient calls you. Visit Japan, China, and Hawaii." All of the companies are to print this slogan in all their travel literature, so that millions of persons will read it over and over again. The idea will thus become nationalized and popularized."

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